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**Evangelical Visitor - October 25, 1970 Vol. LXXXIII. No. 20.**

John E. Zercher

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*Evangelical*  
**VISITOR**

October 25, 1970





# From the Editor

The cover of this issue is an attempt to recognize that for many of our readers fall is here. I love the fall—the smell of burning leaves, the lovely autumn days. With due respects to those who live where there is only one season, I prefer the four. I even enjoy the sound of snow against the windows while seated before the open fire.

But fall has more significance than weather. It is the time for the Forward Campaign and preliminary announcements of revival efforts to be held. Those of us in the editor's office are reminded the E.V. month is coming up. November has traditionally been the month to renew and obtain new subscriptions to the *Visitor*. It will be so again this year.

This is the time that an editor goes on trial. He learns if the ministry of the paper is valued sufficiently to prompt renewals and new subscriptions. Material will soon be in the hands of pastors enabling them to process your subscriptions.

## Serving Two Worlds

As I read the account by Helen Brenneman concerning the High Park Physicians I was reminded of the early church as they pooled their resources and shared according to need. This is a fascinating account, which appeared originally in *Christian Living*. We have found it necessary to abridge the original manuscript.

## The Brethren in Christ: 1970

We share the thinking and the observation of one of our seminarians in this article. There is an interesting phenomenon taking place among our young pastors. While my generation sought to soft-pedal our distinctives and emphasize those positions we held in common with evangelicals, the present generation is rediscovering those distinctives in our heritage and sharing these as a part of our contribution to the Christian faith.

## Religious News:

Perhaps it is in me rather than the news but sometimes it seems to be mostly trivia. But I could have used three pages this issue.

## "Surprised by Joy"

Admirers of C. S. Lewis will quickly detect our appropriating a phrase of his—a description of his own conversion. We have attempted to acknowledge our debt by enclosing the title in quotes. The comparison of the writer with the late Dr. Lewis is not entirely without basis as those who read will find.

## Nicaragua-Africa-India

Each of our four overseas mission efforts appears on the Mission Pages of this issue. And before someone points out that Nicaragua is technically not "overseas" let me state that I know this but most of those who go there go over seas.

## 3,000 Churches

This is an ominous article and will probably be reread more than any article in this issue. It is not only worthy of rereading but of discussing.

## Light on the WORD OF LIGHT

This brief report is a success story with understandable problems.

## The Caboose

We bid farewell to a long time editor and page contributor—Youth page editor Paul Hostetler. It is not a final farewell for I anticipate that he will appear from time to time in various places in the paper. As we say farewell to Paul we welcome the new page editor, John Arthur Brubaker. He will serve in a dual role as both Home page and Youth page editor.

## The Contemporary Scene

Two rather interesting reports on two emotional issues. When James Forman was making his demands on the churches how many of us remembered Jesus' command regarding the second mile and the coats? Or did these teachings not apply in this case?

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## EVANGELICAL VISITOR

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**Editor:** John E. Zercher

**Editorial Council:**

Paul E. Hostetler, Eber B. Dourte, Roy V. Sider, Robert H. Smith, Ray M. Zercher

**Page Editors:**

Missions: Mary C. Kreider  
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**Mailing Information:**

Manuscripts and editorial correspondence should be addressed to the Editor, P.O. Box 166, Nappanee, Indiana 46550.

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## Forgiveness

Numerous biblical terms describe man's need and God's provisions for those needs.

Man is spiritually dead and needs to be born anew.

He is an enemy of God and needs to be reconciled.

He is lost and helpless and needs to be saved.

He is enslaved to sin and needs to be redeemed.

He is unholy and needs to be sanctified.

He is guilty and needs to be forgiven.

These are familiar terms among us. Each should have its proper place in our vocabulary of Christian experience. Failure to recognize one of these needs, and its related provision, results in a blind spot in our understanding of Christian experience. An emphasis upon forgiveness (justification) without a balanced emphasis upon the new birth (regeneration) may result in a pardoned criminal but not a new man.

To emphasize sanctification without recognizing redemption is to encourage the attainment of holiness without a recognition of man's spiritual bondage and enslavement and his inability to do what he would.

One could go on showing the need of recognizing the many facets of man's condition as a sinner and the corresponding facets of God's grace.

But we want to examine in a bit more detail one of these needs and God's grace provided to meet this need. This is the sense of guilt and God's grace of forgiveness—the provision of justification.

Man's sense of guilt is a valid one for he is guilty—"all have sinned," says Paul. "We have done those things which we ought not to have done and have left undone those things which we ought to have done"—goes the traditional confession.

The sense of guilt is universal and covers all of life. It is one of childhood's early experiences and follows one to the portals of death. It prompts religious man to engage in every conceivable kind of appeasement of his god. It sends sophisticated man to the psychiatrist's couch.

The Bible provides one answer for religious man and sophisticate—man is forgiven by God's grace. Not by human effort nor denial is man's guilt dealt with. It is an act of God for in the death of Christ man's forgiveness was obtained—"He who knew no sin became sin for us . . ." "If we confess (admit) our sins, He is faithful and just to forgive us our sins . . ."

Now this is one of the great provisions of the Gospel—God forgives sinners; He pardons His enemies. Paul says He freely forgives us. This is not to say He easily forgives. For to understand what it has meant for God to forgive is to know His hatred of sin and to be aware of the scar upon His heart. The cross is the price mark of forgiveness. To appreciate this is to share God's displeasure with sin—especially that which is in one's own life.

But to recognize the price of forgiveness is also to know the depth of God's love. The love of a mother for her child is used as the ultimate measure of human love. But the prophet answers his rhetorical question "Can a woman forget her sucking child . . .?" by stating that God's love exceeds even this. The waiting father of the prodigal son does not really express the depth of God's love for the father's love was marked by his waiting; God's love was marked by a cross.

No sin is too black to prevent its being blotted out. No waywardness too far to be beyond God's reach. He who asks His children to forgive seventy times seven can do no less. His investment in man's forgiveness is too great for Him to deny the plea of forgiveness of the penitent heart.

The variable in the equation of forgiveness is not God's willingness to forgive but our readiness to confess and the depth of our repentance. Turn to the pages of the Old Testament and you will see Moses and David striding across those pages as giants of the faith—both were murderers and one an adulterer. Both were forgiven by God. The penitence of David in Psalm 51 is a model of confession and repentance.

Or turn to the New Testament and two names stand out on its pages—Peter and Paul—and again these men are forgiven murderers. Peter's aim was poor but his intent was unmistakable. Paul in his zeal was engaged in putting the early believers to death.

Who dare say that our sins place us beyond His forgiveness?

Now there is a chilling condition to all of this. It is a measure of the sincerity of our confession and the integrity of our repentance. This is our willingness to forgive. I question if there is a more searching statement in all of Scripture than Jesus' brief comment following the teaching to the disciples the model prayer:

"For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses neither will your Father forgive your trespasses."

I do not know how one can escape the implications of this statement. Our attitude towards others will determine God's attitude towards us. In spite of God's heart of love and His abundant grace these are of no avail to those who harbor an unforgiving spirit.

Not only is this factor crucial in our personal relationship with God but also within the church. In Christ's teaching on the church (Matthew 18) Jesus goes to some length to point out the need to maintain fellowship within the group through dealing with conditions that call for forgiveness. If the one who is at fault fails to take steps to restore relationships the one who feels himself wronged should. And when forgiveness is sought there dare be no limit to one's willingness to forgive.

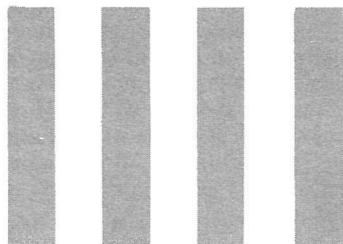
Jesus points out the basis of this unlimited forgiveness when He compares the magnitude of our sins against God and the relative size of our brother's sin against us. And in order to show the relationship between our forgiveness of others and God's forgiveness of ours He adds the warning of dire judgment "if ye from your hearts forgive not every one his brother their trespasses."

I would raise the question if there is any one thing that so saps Christian vitality and is so destructive of Christian community as an unforgiving spirit? If it is revival we seek we may as well begin right here. The cross stands as a reminder of God's eagerness to forgive but His judgment is clear upon those who refuse to grant it to their brothers and their fellowmen.



*"The High Park dream excites me," writes Helen Brenneman from Goshen, Indiana. "Suppose several farmers would release a neighbor farmer for a year of agricultural service somewhere. Suppose a Sunday school class sponsored one of its members on a short-term assignment abroad. Or school-teachers might take turns supporting one another to accept low-paying positions in the ghetto."*

*Helen  
Good  
Brenneman*



## Serving Two Worlds

High Park Physicians. Would you hold the line, please?" The poised receptionist keeps her cool, in spite of two incoming phone calls, a buzz from the nurses in the inner office, and patients waiting at the desk. Seated in the adjoining waiting room are the usual variety of patients: a harassed mother whose first baby will not eat properly, a teenager who hopes for help with her acne, a postoperative for a routine checkup.

But filing endlessly by the desk is an invisible clientele, who also depend upon High Park Physicians: an Arab mother whose child is dying of tetanus, an aged Navajo Indian whose pneumonia betrays a lingering tuberculosis, a refugee child of Vietnam (who has never known the security of home or medical care), a family injured and uprooted by a hurricane in Haiti.

Located in the small, Midwestern town of Goshen, Indiana, the 21-room High Park Medical Center not only serves the people of Goshen, but ministers to deprived peoples of the world. For every year one of the five partners is released for further training or actual service. According to their partnership agreement, every fifth year each doctor may do something different. But it is required that the year be spent in either full-time medical missionary or relief service, or in additional training which will benefit the local practice and world-wide needs.

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*Dr. Don Minter, a member of High Park Physicians, and his wife are members of the Nappanee congregation. The Navajo Hospital in which he served during his sabbatical is better known to readers of the Visitor as the Brethren in Christ Navajo Mission Hospital.*

Like other group practices, the doctors have organized a workable plan by which they rotate holidays, consult daily, maintain a central file, and share a staff of nurses, lab technician, medical assistant, receptionists, and office personnel. Financially, they pool their resources, the four at home supporting the man who is away in service or training.

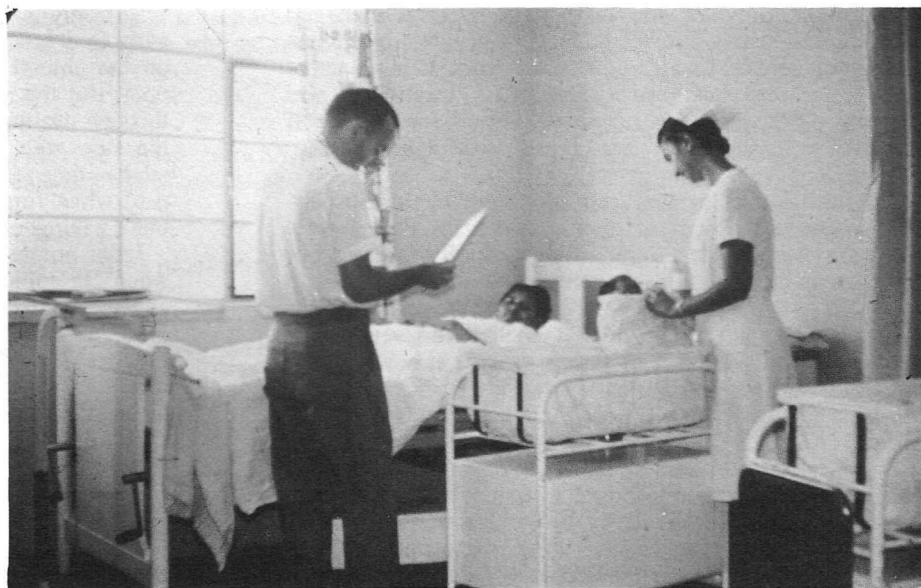
### Five Doctors, Two Worlds

"The High Park concept of medical practice," Don Minter declares, "provides for us a part of two worlds, each with a unique environment. Our common bond is service."

Sometimes the doctors divide their sabbaticals into a number of shorter assignments. Just back from a two-

month period of voluntary service is Dr. G. Weldon Troyer, who with his wife, Frances; and three of their children, flew into Araguacema, a remote town in northern Brazil. There he evaluated the work being done by a team of missionary nurses and gave counsel and encouragement.

Since the beginning of the partnership in 1961, the doctors have had an impressive variety of opportunities. Dr. Don L. Minter spent a year in residency in internal medicine and served at a Navajo Hospital in New Mexico. Dr. Troyer put in a year in a Puerto Rican hospital, in addition to his visit to Brazil. Dr. Willard S. Krabill spent nine months in residency in obstetrics-gynecology, gave two months to "mission-associate" term in Taiwan, and



Dr. Minter making his rounds with the nurse in the children's ward of the hospital.

made a special deputation tour to-Vietnam. And Dr. John M. Bender acquired additional training in rehabilitation and physical medicine and gave emergency aid to Haiti.

In order to hear the individual stories of these doctors and their families in their "other worlds," I, like Nicodemus, visited them by night, after their busy office hours were over. And I soon learned that in every case an earlier period of service in a disadvantaged area of the world had left these young medics uneasy about settling down to a comfortable, middle-class living.

One of the initiators of the plan, Dr. Willard Krabill, originally from Louisville, Ohio, graduated from the Jefferson Medical College of Philadelphia in 1953. He felt that his energies and skills must be shared with the "have-nots" of the world.

Willard and his wife, Grace, were newlyweds when they ventured to South Vietnam in 1955, serving at the Banmethuot Leprosarium until 1958. Willard directed the medical program, while Grace cared for healthy children of leprous parents and helped with administrative and hostess work. After the Krabills returned to America, they were distressed to learn, in May of 1962, of the kidnapping by the Vietcong of three of the personnel at Banmethuot, including the doctor who succeeded them as medical director of the leprosarium. And in the early part of 1968, six Christian and Missionary Alliance co-workers were murdered there.

When Hurricane Flora slammed down on the little island of Haiti in 1963, Dr. John Bender was uniquely prepared to head up a cooperative relief effort in the southern peninsula. Hanging in Dr. Bender's office today is an impressive citation presented to him by President Francois Duvalier for his contribution to the health of the Haitian people, from 1959-1961.

At that time Dr. Bender, accompanied by his wife, Naomi, and their two small children, had put back into operation an abandoned, 20-bed hospital and had attempted to minister to the needs of a populace who knew only the care of "leaf doctors" and voodoo black magic. Eighty thousand persons in his assigned area were without any medical help.

In his short-term emergency assignment in 1963, Dr. Bender treated fractures and other injuries caused by the hurricane, but also found himself working with the old infectious diseases. Medical supplies were brought to Haiti by ship and transported to the back country by mules and horses. The medical team worked from a tent, as there were no suitable buildings left standing.

Dr. Don Minter, from Harrisburg, Pennsylvania, had spent two years on an



Dr. Minter, who served during his year of leave at the Navajo Hospital, with Navajo children who are served by the hospital and clinic.

Indian reservation in the Public Health Service, and five years in general practice in Wisconsin, before joining the medical group. That is why he decided to spend his sabbatical at the 22-bed Navajo Hospital near Bloomfield, New Mexico.

"The general health status in that area is about forty years in arrears of the white population," he explains. "Modern health care is available, but primitive health education of the individual family and transportation problems such as poor roads and lack of vehicles are major deterrents to meeting the need."

Serving approximately 10,000 persons in his area of northwestern New Mexico, Dr. Minter noted that mission and public health nurses are often pressed into decisions usually made by physicians, since the nearest physician's care, other than the hospital, would be forty-five miles north, 125 miles south, or sixty-five miles west. Infections rank as the number one problem, with children under two years of age particularly susceptible to pneumonia, intestinal disorders, and meningitis. Tuberculosis is common with older persons, and about 175 expectant mothers come to the hospital each year to be delivered.

Dr. Weldon Troyer doesn't consider that he has a "hometown," for he is the son of medical missionaries, having spent his first 3½ years in India and most of his youth in Puerto Rico. Medical concern was always a part of the Troyer way of life, as Weldon observed his father, Dr. George D. Troyer, driving miles to make house calls in rural Puerto Rico.

Because of his special interest in that island, as well as his fluency in Spanish and understanding of the culture there, Dr. Troyer served as a lab technician in

the La Plata, Puerto Rico, hospital from 1953-1955, and did his sabbatical as staff physician at the Aibonito Hospital from 1965-1966.

The most recent addition to High Park Physicians is also the youngest, Dr. Marion Yoder, 31, who with his 25-year-old wife, Meredith, served in Algeria under the Christian Committee for Service in Algeria from 1965-1968. The first eighteen months of his term was spent in M'Chira, a small village on a high, treeless plateau, only a three- or four-hour drive from the Sahara Desert. Although M'Chira boasted only a 450-500 population, it served as a base for dispensary work throughout the surrounding Arab countryside, which meant that Marion was responsible for the health of a commune of 8,000 people.

It was during the second half of their service, after they had been transferred to a 45-bed hospital in mountainous El Milia (fifteen minutes from the Mediterranean Sea) that the Middle East War erupted in June of 1967. For the three days of the war, things were uneasy for the unit, as strong anti-American feeling was evident.

"The police would go by every five minutes or so," Marion remembers. "They said it was to protect us, but I am sure it was to see what we were doing. We learned later that all the big officials of the town and commune got together and decided whether to let the two American doctors stay. On Monday we received calls from the American Consulate in Constantine, recommending that Americans leave, but after discussing it we decided to stay. On Tuesday they broke diplomatic relations with America."

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# The Brethren in Christ-- 1970

John R. Yeatts

In an age when the Church is being attacked by everyone from revolutionary liberals to dissatisfied evangelicals, the Church has found it necessary to evaluate itself to see if it is relevant to the needs of twentieth century man. The Brethren in Christ Church is also in need of such a reevaluation. If the Brethren in Christ Church is to be a vital force for Jesus Christ it must address itself to certain important questions. What is the uniqueness of the Brethren in Christ Church? Why should the Brethren in Christ continue to exist? Are the basic beliefs of the Brethren in Christ Church relevant today?

The Brethren in Christ Church was founded on a unique combination of the anabaptist and the pietistic traditions. Some examples of the doctrines we received from our anabaptist tradition are believer's baptism; the concept of a visible church of believers; separation from the world; and non-resistance. Some examples of the beliefs we received from our pietistic tradition are an emphasis upon a conversion experience; the concept of an invisible, spiritual church; an emphasis upon evangelism; and an emphasis upon a personal relationship with Jesus Christ. In this article we will examine some of these doctrines and suggest their relevance to life in the seventies.

## Dual Concept of the Church

The Brethren in Christ have believed that the church is both a visible body of believers who gather from the community to worship and serve; and an invisible, spiritual body of all believers in Christ crossing denominational and national barriers. Each of these concepts is relevant to the contemporary church.

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*The writer, who is a student at Princeton Theological Seminary, preached at the Manor Church on Centennial Sunday. This is a condensation of that sermon. Mr. Yeatts' home church is the Springfield congregation.*

First, the church today is crying out because there is a lack of vitality and meaningful activity. To the Brethren in Christ the local church is a fellowship of believers. We gather, not only for formal worship, but also for sharing experiences and for personal interaction. Perhaps this idea of a local church could help other Christian churches to inject more vitality into their church programs.

Second, the ecumenical issue has faced the church for some time now. The Brethren in Christ have thought of the church as a spiritual body of all believers in Jesus Christ. Today we are called to put this belief into action. We should be ready to worship with any Christian, regardless of his denominational affiliation. In this way, we can help to bring unity to the church of Jesus Christ.

## Separation from the World

Many groups today are realizing that evil exists in the world around them. These groups are trying to separate themselves from the world by the way that they dress. (long hair, beards, unconventional clothing, etc.) We often tend to reject such people as trouble-makers. Yet, we must remember that some of us and most of our parents demonstrated our separation from the evil world by our form of dress. We must show the separatists of today that what they are seeking is found in a meaningful relationship with Jesus Christ.

## Evangelism

The church today has been accused of being indifferent to the needs of the world. With its evangelistic emphasis the Brethren in Christ Church has seen the need to go out and minister to the world. Here, however, is a place that we have often fallen short. Our emphasis upon separation has inhibited our outreach. We must not be afraid to get our hands dirty serving Christ. It is only through befriending people who do not know Christ that we can bring people to

Christ. Although we are separate from the world in our actions and motives, we must become involved in the world in order to have a vital Christian witness.

## Non-Resistance

Pacifism or non-resistance is a popular position today with the youth of our country. Young people are coming to realize that war is immoral and intolerable. The Brethren in Christ have realized this from the beginning. The Brethren saw that the message of Jesus Christ was to bring peace. Perhaps the peace churches should take more seriously the efforts of conscientious young people in their expressions of their peace concerns.

## Personal Relationship With Christ

In our fast-moving, complicated society today there are many people with psychological and emotional problems. The Brethren in Christ Church has believed in a personal relationship with Jesus Christ that produces a changed person. The gospel message is that Jesus Christ has come to make men whole. We should show people that by accepting Christ they can help themselves cope with life and its anxieties.

## Conclusion

The Brethren in Christ Church does have a unique responsibility. We are the only denomination with our own particular heritage. We have seen that some of the doctrines of our heritage are relevant to the problems of the twentieth century. Therefore, it is necessary for us as members of the Brethren in Christ Church to be conscious of this heritage and to be able to use the ideas of our church in relating the gospel of Jesus Christ to our world today. We should be able to share the beliefs of our own heritage with other Christians and be open to the ideas that other Christians can offer to us.

# Religious News

## **Atheist O'Hair Loses Space Prayer Fight**

Madalyn Murray O'Hair, militant atheist who contends that Bible reading and prayer by astronauts in space is unconstitutional, found no agreement in a New Orleans federal appeals court.

The judgment by the 5th U.S. Circuit Court of Appeals affirmed a decision by a U.S. District Court in Texas that prayers and Bible readings by Apollo 8 and Apollo 11 astronauts were not unlawful.

## **Senate Passes New Rule on Smut**

The U.S. Senate has passed unanimously a bill requiring unsolicited pornographic advertising to be labeled as such and permitting the return of such material to the sender at no cost to the person who receives it.

The bill would require the following label in outstanding type on all unsolicited pornographic advertising:

"The enclosed material is sexually oriented advertising, and may, if unrequested by the addressee, be returned to the sender unopened at no cost to the addressee."

Return postage would be paid by the sender plus a service charge of not less than 50 cents, according to the bill's requirements.

## **"Money, Not Buses," Says Watts Pastor**

Busing of school pupils for racial balance is not wanted by his people, said the Rev. Claude Evans, powerfully built Negro pastor in Watts.

Appearing in Sacramento this week he said school funds should be spent "more wisely" to achieve quality education.

"If you're going to think of busing for the purpose of integration and don't have quality in the schools, this is ignominious. So why not spend the money more wisely by putting it into quality education?"

## **Canterbury: Church Losing Young People Who Turn To East for "Contemplation"**

Some young people are turning to Eastern religions because the Christian church has concentrated so much on practical activity and is not contemplative enough, according to Archbishop Michael Ramsey of Canterbury, Anglican Primate of All England.

Some 400 people present, mostly clergy, heard Dr. Ramsey say that insufficient depth in the Christian church had come as a result of its right and proper emphasis on action, which had led to contemplation being "starved."

## **Billy Graham Named Grand Marshal of Rose Parade**

Evangelist Billy Graham will be the Grand Marshal of the Jan. 1 Tournament of Roses at Pasadena, Calif. His coming marks the first time a clergyman will sit in the lead of the spectacular parade of flowers.

## **Trend Toward Campus Faith Noted by Graham**

The great story of campuses today, "which the news media are missing," is the growing number of conversions being made among young people, Billy Graham told a gathered group in Chicago.

He spoke at a press conference in the Conrad Hilton Hotel where he was visiting to become familiar with plans for a crusade he will conduct June 3-13, 1971 in McCormick Place.

College students will surprise their elders this fall with their concerted move toward Christ, the evangelist predicted.

## **Churchmen are Urged to Study "Meaning, Significance" of Drugs**

A United Methodist official has called on churchmen to "focus on the meaning and significance of drugs" rather than the chemicals themselves.

"Drugs can be put down but the questions raised by drug use cannot," said Dr. Thomas E. Price, director of alcohol and drug issues for the Board of Christian Social Concerns.

The basic issue, he said, is "not drugs, per se, but why people use them." The question involves the individual's value system and life commitments, he added.

## **Blount says Administration Opposes any Relaxation Of Anti-Smut Laws**

Postmaster General Winton M. Blount has taken a strong stand against relaxing laws on pornography. His comments were seen as expressing the view of the Nixon administration.

In a speech before the Nashville Chamber of Commerce, Mr. Blount said that cases in the files of the Postal Inspection Service indicate a relationship between exposure to pornography and anti-social behavior.

## **More Priests Marrying in Holland**

A survey has revealed that 115 Dutch priests left the church in 1967 and twice that many in 1968. Nearly half of them have been married and most said they would go back to the church if the celibacy rule were changed.

## **Divorce Increases Plague Red Bastion**

A high divorce rate is noted in atheistic Russia as well as in the Western nations.

Soviet youth magazine Smena says more than a million Russian men and women were affected by the break-up of their marriages in 1967.

## **Maddox Calls for "Old Fashioned Bible Repentance"**

Governor Lester Maddox of Georgia said that the Christian people of America must assume their share of the blame for the conditions that confront our nation.

"Many of the problems that are upon us are due to the backsliding of God's people," he told the congregation of the South Park Baptist Church, Winston-Salem, N.C.

"The failure of Christians to let their light shine and their testimony be heard for the Lord has helped move our nation to the brink of enslavement," he said.

"It is my firm conviction that what America needs in 1970 is a good dose of old fashioned Bible repentance. I believe God is saying to our nation in no uncertain terms: repent or else."

## **Linkletter Needles Rock Musicians**

Some rock-'n'-roll musicians display a life style that helps fan a "forest fire" of drug addiction among the nation's youth, Art Linkletter maintains.

He specifically mentioned the Rolling Stones, the Beatles, the Jefferson Airplane and Jimi Hendrix, the singer found dead in London, apparently of an overdose of drugs.

## **Mission Agencies Join To Get Out the Word**

The World Home Bible League and Wycliffe Bible Translators earlier completed negotiations to join in a publishing venture world-wide.

The League will publish all translations of Wycliffe material gathered in various areas of the globe.

The goal of Wycliffe, the Rev. John Van Harn said, is to reach the 500th tribe by 1971 and to reach every tribe in the world with a translator team by 1985.

The Rev. Mr. Harn said Bishop Mendez of Cuernavaca, Mexico had asked World Home Bible League for 350,000 Spanish Bibles for distribution on National Bible Sunday Sept. 27.

## **Working the Mobile Christian Training School in Zambia**

*Fred Holland*

After our boys return to Bulawayo from their between-terms holiday, I am to start a series of four extension centers as a trial run.

I will leave the mission Tuesday noon, drive about 25 miles to the first place, have classes, sleep in the VW Kombi (Hope to get a Camper later!), and then move on over towards Macha. Have another class, sleep, move; class, sleep, move; class, sleep, and arrive home Saturday morning.

We plan to run this schedule for nine weeks and then have a get-together with the students from the four centers at Choma for a couple days.

This pattern should reach the pastors in the field with needed training.



"I asked Mrs. Horiuchi, a Japanese teacher of English, to write her personal testimony. Her testimony and her radiant faith in Christ always blesses us, and so we thought it might bless you, too."—J. W. Graybill

Another--like C.S. Lewis

# "Surprised By Joy"



Mrs. Horiuchi giving her testimony before baptism.

*Mrs. Chiyoko Horiuchi*

"God is living? Oh, no," I continued, "God is something a great man created in his imagination and told people as if it really exists. Now please try to think about a Japanese god."

When I was a young girl, we were taught every day about the god of Shinto, at home and at school, also how to pray and how to worship. They said, "The Emperor is a living god and he is the descendant of the god who created our islands and our people. So Japan is a Kingdom of God. Therefore, we should live for the Emperor and die for the Emperor."

However, our expectation was dashed to the ground by our complete defeat in the War. On the very day the war ended, the Emperor told us through radio that he was not god. I still remember very clearly that moment. I was ready to faint away. I despaired of life and I felt completely at a loss—at 12 years of age.

From that time I hated the word *god* and I entirely neglected him.

I felt as if I were betrayed. I entered into a college where I was interested in many new studies except god. I had to study hard to have much knowledge so that I could stand on my own two feet. I did not want to rely on anything.

After graduation from the college, I was given a chance to visit the U. S. A. and also Canada as a UNESCO study visitor. The different world I found

there! I was amazed with the abundance and advancement of their life. I was also much more impressed with the service spirit and the volunteer spirit of the people. They were doing for us what we wanted them to do for us. I felt something beyond my understanding. However, I did not realize it was caused by the Christian Spirit as found in these countries.

One day in an American home in California, Judie asked me, "What are you living for?"

"Well, I am living for me," I answered, "for human progress and happiness." I did not know why she was asking me such a question.

However, the next day she gave me a book, *What Jesus Says*. Soon I realized that she wanted me to meet Jesus; but "Jesus—the Son of God" was ridiculous, I thought. I put the book in my baggage and I did not read it, because I hated to listen to god.

\* \* \* \* \*

Several years passed. I got married and had two sons. Our family was very happy. Then one day in the spring of 1964, a very good friend of my son—whom he was playing with—was killed by a car accident. I was torn with grief and lost in sorrow. Seeing the dead boy, I cried and cried; "What is death? Must I too die some day? I don't like death and I don't want my husband and sons to die. Death, death . . ."

My thoughts were going round and round and round as in a circle and I could not sleep. I had awful dreams. But this dead boy's mother bore the sorrow and she kept praying to her God all the time. She was a slim lady and looked very weak, but she was very strong when compared with my weakness. She was a Christian!

She said, "Hideo was a very good boy. I am sure he is living in Heaven and I will go there too, soon to live with him and with Jesus."

I found that the secret to her happiness in the midst of trouble was her faith. My studies and many experiences in foreign countries were of no worth before this death experience, but her faith had gained a victory.

I began to be interested in Christianity.

Just then an evangelistic meeting was held near our home and I attended. There I met Rev. J. Graybill. He invited me to his church which had just started. I opened the Bible for the first time, but I could hardly understand it. At the beginning, I could not accept the words I heard preached because they sounded like a myth. Mr. and Mrs. Graybill were so very good to me and we talked again and again—that God was the Only One and that Jesus was the Son of God who defeated death. We cannot see God with our natural eyes, nor touch Him, but by faith we can believe in Him. "Whoever lives and believes in Me will never die."

Mr. J. Stöner, a V. S. worker, also was very kind and came to visit me every Wednesday to talk about God, read the Bible, and pray together.

The more I read the Bible, the more I became devoted to it. The words of God became alive and active in me. My heart became warmer and warmer. My cold heart began to melt down when I knew how much the living God loved me before I knew Him.

For three years I attended the church services on Sundays and studied my Bible. I also read the book Judie gave to me in America. Finally God caught me and I knelt down before God, to confess my sins, accept Christ Jesus as my Savior. On the day of Pentecost, I was baptized by Rev. J. Graybill.

Everyday I find in the newspapers many sad news items—wars, killing each other, starving, suicides, student riots, generation gap, etc. But I am thankful to God that I have peace and joy in my heart when I pray while much of the world becomes noisy and uncertain. Jesus said, "I am the Way, I am the Truth, I am the Life."

I will submit myself to the Living God and follow Him.

## NEWS FROM NICARAGUA

*Betty Rosentrater*

The Brethren in Christ Church in Nicaragua experienced one of its most important weeks August 29 through September 7. Nearly 300 members of the five congregations gathered in Esquipulas for a farewell fellowship for Howard and Pearl Wolgemuth who for five and one half years had spent themselves in making contacts and establishing places of worship, teaching and training the new Christians.

The program of songs, musical numbers, testimonies and prayers was planned by the people and climaxed by a tremendous feed. Games had to be omitted because of constant rains, but the yucca, salads and cracklings served on cool banana leaves and gallons of chocolate rice drink made a very special sort of love feast.

After Wolgemuths' departure September 3, director of missions, J. Earl Musser, remained to assist Walter and Lynda Kelly in planning and preparations for their responsibilities in the work. One of the highlights of the week was the first recorded general council when the thirty members decided to have a full time Nicaraguan itinerant pastor-evangelist, Rev. David Amador. They also agreed to locate a site and begin a building in the Arrollo area. The young church fellowships are eager to assume responsibility for a growing work.

## Christmas is Coming

If your congregation, Sunday School class, or WMPC wants to send a Christmas gift of money to your missionaries or Volunteer Service workers abroad, NOW is the time to do it.

*Person-to-person gifts are not tax-deductible.*

ALL CHRISTMAS GIFTS for overseas personnel should reach the Missions Office on or before November 15, to allow for the time needed to process these gifts. A big task for the Offices here and overseas—but gladly done!

I DON'T TAKE RISKS! Money lost on the way does not help your overseas friend. We must emphasize that it is decidedly risky, and in some cases impossible, to send cash, money orders, or checks overseas in private letters. The safe way is to send through the Missions Office.

*Do these gifts help to make up the yearly budget? No. They are not applied to budget expenses but are sent to the individual for his personal use.*

Make your check payable to **BRETHREN IN CHRIST MISSIONS**. Indicate clearly on the check or on a separate piece of paper for whom the money is intended.

(United States)

Brethren in Christ Missions  
P. O. Box 149  
Elizabethtown, Pa. 17022

(Canada)

Brethren in Christ Missions  
Route 1  
Stevensville, Ontario

## "We Want to Know"

*Fannie Longenecker (Zambia)*

"We want to know how to repent." This was the request of several women at the close of a service at Chikanta.

The Choma Bible Institute staff and students had gone there in July for a week of evangelism. After Bible study, prayer, and preparation each morning, we spent the afternoons in home-to-home evangelism, explaining over and over why Jesus had to come and how we can receive Him as our Saviour. To some homes we went two or three times.

"Have you ever repented and received Jesus?"

"No, I never went to school."

"But it's not a matter of going to school. Jesus loves you and wants to come into your heart." And as simply as we could we explained the Way.

"Do you want to confess your sins to Him and receive Jesus today?"

"Yes, but I do not know how to pray."

We explained and helped this mother to receive Him. When another member of the team visited here the next day she gave a clear testimony.

We asked an old grandmother the same questions. No, she had never been a Christian but, after hearing about the Way, she too wanted to receive Jesus. She prayed for forgiveness and received Him. We were not able to return to visit her, but we encouraged a Christian neighbour to visit and pray with her.

\* \* \* \* \*

"Were you once a Christian?"

"Yes, but the problem is that I have taken a second wife."

"Are you happier now?"

"No, but I have this problem."

An old man, Mwanambiya sadly agreed that he is not happy since he turned away from the Lord. Again there is the problem of plural wives. We pray that he may return to the Saviour.

\* \* \* \* \*

The flag waving at a headman's home indicated that someone lives there who is possessed by a spirit and treats people. It turned out to be the headman's wife. "Is it a good thing? Is it from God?" They answered, "We don't know." The Scriptures led the man to see that it is not good but he did not repent while we were there.

\* \* \* \* \*

By twos and threes we went from home to home witnessing, students participating in conversation and witness. More than sixty young people and adults prayed for forgiveness. The mothers who wanted to know how to repent also prayed. We encouraged them and others to read the Bible, pray, live in obedience to Jesus and to receive the Holy Spirit, to meet and pray together and to witness to others.

We left them all to the care of the pastor/teacher and his wife, Mr. and Mrs. Alphaeus K. Munachoonga. During the holidays an Institute student and his wife are at home there.

In saying farewell one after another said, "Remember to pray for us."

(Participants in witnessing: Rev. and Mrs. F. L. Holland, F. Longenecker, A. McEwen, and five resident student of Choma Bible Institute)



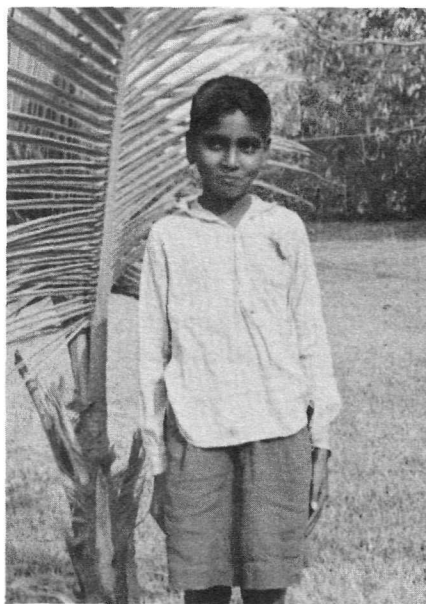
# The Transformation of Death

Sometimes, on dark nights when the only sounds are the weird howl of a jackal or the bark of a dog trying to keep up his courage, a loud wail pierces the night stillness and goes on and on. People within hearing know immediately that someone has died. For me, that eerie wail sends shivers down my spine: almost certainly another soul has begun a terrible eternity without God.

Then recently a young life ended—in faith and hope.

Fifteen-year-old Dilip Masih was the sixth of ten children of a Christian couple in Barjora—Yohan and Naomi Masih. He did well in his school work and was attending a nearby high school. When it was time for church services, Dilip could almost always be found in his regular seat; and he often took part in some way in Sunday School and evening services. One outstanding characteristic was his gentle nature; I can't remember his ever being angry. He was no sissy, though, and liked playing volleyball and soccer, along with his father and older brother who are very good at sports.

Doris Cober



Dilip in 1967—the last year he was in the SPIC program at Barjora—before going away to high school.

Dilip, however, had a chronic ear infection; this past spring it began to get worse, with high fever and severe pain. He was taken to the hospital, received medical help, and seemed better for a while. But the terrific pain started again, and one night he died.

But before he died, he told his family and friends, "*Mukti paya hai*"—"I have found salvation!" To his older married sister Ellen, herself quite sick with TB, he sent the message, "Don't worry about Munni (her two-year-old daughter) for Jesus will take care of her and I will be watching from heaven." To the people who were gathered around him at the time, not all of whom were Christians, these courageous words and his fearlessness were a direct manifestation of the power of God.

Yes, the Holy Spirit is working in India, drawing men and women, girls and boys to a personal knowledge of God. Pray that just as one seed dies and then produces much fruit, so Dilip's death may be used by the Lord to bring his family and friends into a living, productive relationship with the True Vine.

## Yoders to Indonesia

Lawrence and Shirlee Yoder, Harrisburg, Pa., recently began a three-year teaching assignment in Indonesia under the Mennonite Central Committee.

Both Lawrence and Shirlee are graduates of Messiah College where he earned a B.A. in history and she earned a B.A. in English. Lawrence has also received a Master of Divinity degree from the Mennonite Biblical Seminary. During 1969, they studied Indonesian at Columbia University and Lawrence also took graduate courses at the New York Theological Seminary. The Yoders will be teaching at Akademi Kristen "Wijata Watjana" (AKWW) in Pati, Java. He will be teaching courses in church history and she will be teaching English and serve as hostess for visitors at the seminary.

AKWW is a middle level theological school in its sixth year of operation in Pati. MCC and the European Mennonite Evangelization Committee cooperate with the Javanese and Chinese Mennonite churches in operating the school. The purpose of the school is to train



pastors and Christian leaders for the rapidly growing Mennonite church in Indonesia. AKWW is a five-year training course with an additional year of supervised practical training experience. Graduation of its first class will be in June or July 1971. Ten to fifteen students are enrolled in each class.

Their parents are Mr. and Mrs. Leroy Yoder, Harrisburg, Pa., and Mr. and Mrs. John Kohler, Ashland, Ohio. He is a member of the Messiah Home Brethren in Christ Church, Harrisburg, and his wife is a member of the Grantham Brethren in Christ Church, Grantham, Pa.

## The Mennonite Central Committee

Founded in 1920, the Mennonite Central Committee is the joint relief and service agency for nearly all North American Mennonite and Brethren in Christ churches. It coordinates and administers programs in overseas relief, education, medicine, peace, agriculture and community development. Domestic programs supply volunteers for social and educational services in the inner-city, family and medical services in Appalachia, and for institutions working with the emotionally disturbed and retarded. It coordinates a disaster service and mental health program, and promotes the peace testimony on such matters as war, race relations and industrial conflicts.

In its fifty-year history, MCC has had projects of varying sizes in more than 50 countries. Currently, MCC has 700 volunteers, of which more than 400 are working in 30 countries outside the United States and Canada.

# Over 3,000 Churches Go Out of Business Each Year

J. Richard Hawley

Is your church for sale? Will it be in a few years? Over 3,000 churches go out of business every year, with their buildings being sold or demolished. Whether or not it will happen to yours no one can tell for sure. Yet there are certain attitudes or characteristics in the life of a fellowship which can serve as a warning that the end is coming, sooner than you think.

Dr. Lyle Schaller, student of church life, consultant and professional church planner, has uncovered four characteristics which spell disaster. It is his reasoned opinion—based on hundreds of case studies—that where these facts exist the life of a congregation will be shortened considerably.

In his book, *The Local Church Looks to the Future*, Schaller states: "The most highly visible of these characteristics is *the lack of outreach and an almost total concentration of resources on member-oriented activities*. . . . Evangelism and outreach, mission and witness in the world are almost completely ignored, especially when measured in terms of the allocation of lay leadership." A look at the way the budget of most churches is divided, to say nothing of the way time is spent by members in church-related activities, is disturbing. How little is actually concentrated on "outside the walls" activity! What a small effort is made to effect change in the lives and situations of men!

Schaller further pinpoints this characteristic by saying: "While they must be used with discretion, it is possible to develop a set of yardsticks that may be helpful for forecasting the imminence of death. When the average attendance at worship is less than 40 percent of the total confirmed membership, when the rate of baptisms each year is less than two per hundred members, when the number of persons received by profession of faith annually is less than two per hundred members, when the median age of the membership is twenty years above the median age of the residents of the community, when the level of giving drops to the bottom 10 percent for the churches in the denomination in that region, when over 85 percent of the budget is allocated to congregation care,

and when over one half of the expenditures are for the care and maintenance of the property, death is probably near."

A second characteristic of a congregation that is losing its effectiveness is an *excessive emphasis on the past*. When the effort that goes into the celebration of a large number of anniversaries, homecomings and other events which glorify the past exceeds that which goes into evangelism and mission, the signs of decay and degeneration are beginning to show. And when the worship and preservation of the building take priority over the worship of God and the use of the building in witness, the end really comes into view. Schaller puts it: "When the care and maintenance of the building, rather than the effective use of the building as a tool for mission, become the governing concern of the trustees . . . it is a mark of yesterday's congregation."

The third sign needs little explanation. It is when *the neighborhood church becomes a church without a neighborhood constituency*. Some churches, like most downtown congregations, cannot be considered in this evaluation. But the vast majority of churches should have a strong neighborhood orientation to live. "The lack of a meaningful relationship to neighboring residents frequently is a characteristic of yesterday's congregation."

The fourth characteristic is surprising. It is *the negative attitude of the congregation toward the denomination, denominational officials, and denominational resources*. Few may view such an attitude as the bearer of death, for quite the opposite view is often heard. Yet the fact remains, when the denomination is viewed as an enemy rather than a potential ally, trouble is brewing. "Instead of viewing the denomination as a source of aid, advice, and help, the denomination is seen as an outside force extracting money from the local church and attempting to dictate policy, program, and goals." This sense of alienation makes it all but impossible for the denomination to render assistance and help the church to adapt to change. Experience has further shown that un-

## Pulpit and Pew

less help is sought after—and is a result of a careful study of its purposes and clear delineation of its plans, no help should be given. Unsolicited help is seldom used effectively.

Dr. Schaller states: "A congregation displaying only one or two of these four characteristics may or may not belong in the category of yesterday's congregation. A parish displaying all four, however, probably has a short expectancy as a church. It may continue to exist for years, or even decades, as an institution, but its future as a religious institution is limited."

What can you do if any or all of the characteristics apply to your particular church? First of all, carefully consider whether or not your church should have a future. A congregation—like an individual—was not meant to live forever. It has a normal life cycle, time of birth and growth, peak of strength and service, decline in vitality and resources. Has your church performed its original purposes and outlived its reason for being?

If this is not true, begin by following the example of Christ who "humbled himself, and became obedient unto death, even the death of the cross." Death must precede new life (except a grain of wheat die . . .). Congregations evidencing new life have gone through their Gethsemanes and Calvaries. Being dead to self, they have been raised to newness of life—for the sake of others. Then—and only then—has the Spirit been given freedom to live and move within the fellowship and cause its effectiveness to be restored.

This comes about in a number of ways, but present in all renewal or rebirth experiences is "the process of the rediscovery of purpose, the reawakening of a sense of mission, the redefinition of goals, and the renewing of the spirit of the members. This is the process of moving from a survival structure to a missionary structure." This happens far more often than most critics realize. "It happens in many situations in which denominational executives, church planners, and consultants have written off a parish as doomed to extinction. It happens often enough to demonstrate the power of the Holy Spirit."

The key question would then appear to be, "Will you let the Spirit work in your midst, even if it means purging the old to allow the new to come?" The alternative is certain and unwelcome, "A Church for Sale."

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# SUNDAY SCHOOL — *The Basic Christian Education Agency*

*Lawrence F. Swanson*

Perhaps Sunday school should be called "the Happy Family Hour"—if you go by the satisfying smiles and warm greetings family members spread as they dash off to their "own" department or class. Sunday school is today's number one laymen's movement. Led by laymen, taught by laymen and attended by laymen, the Sunday school carries out the great commission week after week. And laymen get families involved in one great purpose, studying the Word of God on their own level. Inasmuch as a Bible study is basic to the spread of the gospel and growth of the church, the Sunday school is the basic Christian education agency. All other agencies and the church itself build upon this basis.

The purpose of the Sunday school is to train all ages to love, appreciate, understand and use God's Word. Walk through the Sunday school when classes are in session, Bibles are open and various classes are intent in Bible study and you observe a sight seldom duplicated in any other church activity. Christian truth comes from such study, changing and strengthening lives. When these changes take place the basic goal of Sunday school is realized. If we substitute the teacher's or pupil's manual or any other book as the main textbook of the Sunday school class, the purpose of the school will not be realized or its goals attained. It takes constant vigilance to keep the Sunday school the basic Bible teaching agency it is supposed to be.

Reaching the unchurched and untaught is the role of this school of the gospel. The more evangelistically concerned the church is, the more it uses its Sunday school to reach out to those outside the church. Although other agencies reach a few, the Sunday school often reaches the many. This includes the natural increase in church families as well as families from the community. Most church members begin attending Sunday school before they do church. The Sunday school is the church's chief recruiting agency.

Another distinctive of the Sunday school is its use of a lifetime curriculum for every Sunday of the year. Vacation Bible school has a five or ten-day series of Bible studies and other agencies have various devotions, but the Sunday school takes Bible study seriously as a lifetime responsibility. When the significance of the distinctive place of the Sunday school is realized, the church,

the staff and parents must either take this school seriously or see their children grow up untaught in Bible truth.

Although not thought of as a major training agency, the Sunday school trains and develops more leaders than all other areas of the church combined. It is not unusual to have 20 per cent of the church membership on the Sunday school staff. Most pastors began their Christian service as Sunday school teachers or officers. Church officers, youth leaders and leaders of most Christian ed agencies were trained by the Sunday school.

Few other church agencies or even the church itself concern themselves with keeping such careful records of enroll-

ment, attendance, stewardship and Bible study. The Sunday school is highly organized to reach, teach and shepherd people. It goes to the home to build relationships between the church and home and bears a witness to Christ there.

A nationally recognized youth leader, Gunnar Hoglund, says, "The greatest youth program in the church is the Sunday school." Other programs build upon its basic work of teaching the Word of God.

The pastor, parent and church is wise that recognizes and makes much of this basic Christian education agency of the church—the Sunday school.

Reprinted from THE STANDARD.



## A Little Light on The WORD OF LIGHT

By letter and word of mouth we are hearing that some of you were surprised and disappointed that the Word of Light Sunday school materials you received for this Fall Quarter did not have the denominational imprint. As we had explained in our promotion we planned to imprint all teacher's guides and student books and possibly other items depending on quantities. We of course did send many of you imprinted materials, but some of you received the regular "D. C. Cook" materials.

You are entitled to an explanation why some schools received materials without the imprint. It was necessary to estimate how many books we would want imprinted and that order had to be placed five or six months prior to delivery. In other words we needed to estimate our imprint quantities for this Fall and give the quantity to the printer last May. (This was not easy.)

We were overly cautious and our Sunday schools ordered more books than we anticipated. For example, about 3,000 more adult student books were ordered than we had imprinted, so we were forced to send some of you the regular D. C. Cook adult books. This explains why some of you received materials without imprint and with advertisements on the covers that do not

appear on our imprinted materials.

One other word of explanation is needed. Since, as we pointed out above, we must place a firm order for imprinted materials almost a half year ahead of delivery, this means that we have had to order our imprinted quarterlies for the Jan.-Feb.-March quarter in August which was before we knew how our Sunday schools had responded for the Fall Quarter. It will take us into the second quarter of 1971 (April-May-June) before we can assure every school that all of the teacher and pupil books will be imprinted. So, we hope you will understand why we need a couple of quarters to get our estimates on imprint in line with your orders.

Therefore with your good patience and understanding we will attempt to serve you in the best possible way. From all reports our Christian Light Bookstores handled your orders with good speed and service. We also hear that many of you like the new materials and we believe this will grow as you work with them. You will be pleased to know that because of your response we will likely imprint the adult devotional book for the second quarter of 1971. Thank you for your cooperation as we move into this new adventure of a unified curriculum which we call Word of Light.



Retiring "engineer" Hostetler



New "engineer" Brubaker

# THE CABOOSE

While sitting at the typewriter trying to think of something appropriate for my final submission as page editor of the Youth Page, I (as old men do) began to reminisce. "When did this all begin?" I asked myself.

The year was 1962. I recall being asked to stop by at the Commission on Youth meeting room at General Conference. The appointed hour arrived and I knocked on the proper door. After being seated in the proffered chair I looked around. The Commission men at that time were: Paul Snyder, Ernest Boyer, John Arthur Brubaker, Warren Sherman, Lamar Fretz and Daniel Jeran.

Dr. Boyer explained what they had in mind. It seems that Dr. Robert Worman had showed the Commission some materials I had written for teenagers at the Clarence Center Church. Upon looking these over they proposed having me write a series of articles for the teens of the Brethren in Christ Church.

Some time later I consented to a once-every-two-weeks deadline, never dreaming that it would be more than seven years later before that stern taskmaster (the deadline) would stop prodding me every fourteen days.

It was decided to entitle the series, "Your Church Has It!" The subtitle was, "Informal Chats on the 'Did Have—Does Have—Will Have' of the Brethren in Christ Church."

In 1963 the Commission on Youth reported the following to the General Conference. "The Commission on Youth, sensing a need to communicate to the youth of our brotherhood regarding the history, doctrine, and service programs of our Church, has been releasing a series of informal leaflets written by Paul Hostetler . . . The response to this project has exceeded our expectations . . ."

Upon writing the 30th and last of that series, I concluded rather ruefully:

"This is the caboose. When a long freight train keeps people waiting at a grade-level crossing, they sigh with relief when the last car carrying the brakeman goes by.

"Perhaps you feel relieved. Believe me, I do! Meeting deadlines has a way of showing up procrastinating pencil pushers as nothing much more than makers of dead lines."

A few years later, having moved to Toronto, I pursued graduate studies at Central Baptist Seminary. One much enjoyed course there was Journalism. Professor Leslie Tarr, the teacher, asked

*Paul Hostetler*

us to bring in any materials we had written in the past. So I dutifully brought in the manuscript for the above series.

Mr. Tarr proposed having these published in book form and even contacted publishers. Baker Book House went for the idea in a weak moment and published a paperback in 1966 under the title (borrowed from Pepsi Cola), "You're in the TEEN-AGE GENERATION."

A total of 10,000 copies have since come off the press. This is in fact small time stuff. However, if some good may have been accomplished, please give credit to the initiative taken by the Commission on Youth as they sought directives from Deity.

Well, so much for that. In 1964 I was asked to edit the Youth Page of the *Evangelical Visitor*. As intimated above, the deadlines for this obligation and opportunity also came around every two weeks.

In these six years past, it has been my privilege to work under two fine editors: John Hostetler and John Zercher. Their helpfulness and charitableness were of high order. My only criticism would be that they might have been

more critical of my efforts. But then, to be completely honest, I am glad that a rather sympathetic mind directed their heavy blue pencils.

It would be remiss on my part not to thank the various ones who have contributed copy and information and ideas for the page. These were most helpful. It cannot be overemphasized that when Brethren in Christ people contributed to the page, the interest factor always went up. Please, *please* have a nose for news happening right at your church, and then send this along to the new page editor.

As you know, the new full-time Director of Youth and Home, Rev. John Arthur Brubaker, will edit the Youth Page starting with the next issue. This is a very good move on the part of the Youth Commission. John, working from his office at Evangel Press, is where the action is.

First: he is at the very heart of the youth program of our denomination. Second: he has the advantage of being located where the printing is done. His access to the editor and layout man provides a working arrangement which most writers only *dream* about.

Perhaps I should warn John that he should never ask people if they have read what he has written. They usually haven't! Rather early in the game I confidently asked certain persons what they thought of a particular article. Their blank looks were embarrassing to them and revealing to me.

But once in a while when someone is stranded by flood or snow with all power and phone lines severed, the situation is remedied. This person frantically looks for something to do and grasps reading material with the desperation of a drowning man. At such a time he reads the *Visitor* from cover to cover, including the Youth Page.

In the past six years some such people have mentioned reading the page and enjoying it. And it always gave me courage for one more effort.

Well, as I said near the beginning, "This is the caboose."



## Rich Americans or Friends?

Interestingly enough, although there were riots and the consulate's home was broken into, the medical unit was not disturbed. Meredith explained, "When the people learn to know you, and have a relationship with you, they don't hate you as Americans. They accept you as an individual.

"The whole experience," she relates, "broadened our understanding of people, gave us a feeling of how other people live and how they look at the so-called 'rich' people of the world."

Although diseases treated by the doctors in their two worlds may vary, human needs are the same the world over. Dr. Krabill, who has served as a member of the American Medical Association's Committee on Medicine and Religion, is convinced that "you can't separate the physical and the spiritual—spiritual problems have physical manifestations, and physical illnesses inevitably touch the spiritual."

This emphasis was noticed by one couple in Goshen, who have had more than the usual need for High Park Physicians. The victims of a serious automobile accident which hospitalized them for months, they appreciated the doctors' ministry to the whole person.

"Our doctors knew us, knew what we had been through, and thought over what we needed psychologically," the young wife explained. "They helped us make a very difficult decision, which turned out to be the right one."

The team approach and the service angle have permeated the entire staff at High Park. Although waiting rooms are usually crowded and schedules tight, there is amazingly little tension between members of the staff, according to Mrs. Alice Slabaugh, R.N.

"The spirit of concern manifested by the doctors is contagious," she went on. "The doctors never turn a sick person away, even when they come in right before closing time. They give of themselves, sacrificing time with their families."

None of the doctors has completed specialized training at this time, but each doctor at High Park has a concentration of interest, which is furthered by the sabbatical plan. Dr. Minter's concentration is internal medicine, Dr. Krabill's is OB-GYN, and Dr. Bender's is rehabilitation. Dr. Troyer hopes to specialize in surgery, and Dr. Yoder plans further training in pediatrics.

"We find the specialized information a doctor brings back from a year of training to be very beneficial to the group," Dr. Troyer comments.

What does the future hold? Dr. Krabill explains that part of the vision is to add still another doctor, so that more short-term worldwide emergency projects of a month or six weeks may be undertaken.

"But our way is still pretty much uncharted," Dr. Bender adds. "Will this develop into a multi-specialist group? How fast should we grow? Suppose we should employ eight or ten doctors, might our patients begin to feel lost?"

In spite of the problems of this dedicated partnership, however, the doctors are committed to their two worlds.

## We Won't Get Stale

"The other world helps me keep my perspective," Dr. Krabill says. "When

someone grumbles about waiting for forty-five minutes in our comfortable lounge, I remember a man who carried his grandmother on his back for twenty miles over jungle paths. When I hear petty complaints about a short ride to the office by car, I think of people who gladly walk fifty miles for help."

Dr. Bender summarized his feelings in this way: "This is a great renewing experience, to keep us from getting stale."

One thing is certain. The Goshen mother bringing a healthy child for his triple-shot need not feel threatened by the Navajo mother with a tubercular child or the leprous mother in the heart of Vietnam who need her doctor too. For, as one patient put it, "These doctors care about people."

And love goes out to both worlds.

## Roxbury Reports Good Camp

*Simon A. Lehman, Jr.*

"The Holy Spirit at Work" was more than a theme at the 1970 Roxbury Holiness Camp Meeting. The Holy Spirit worked through the servants of God as they ministered the Word of the Lord. The insights into the Scriptures as presented by Dr. Delbert Rose of Asbury Theological Seminary and the strength demonstrated by our evangelist, Bishop Henry A. Ginder, were both used of God to penetrate the depth of man's inner need.

The Missionary Orientation Class, directed by Earl Musser, was held on the grounds during Camp. We believe that the blessing of this class is two fold: the Camp is blessed by the presence of these missionaries; we also believe that they are rewarded by the Holy Spirit's presence upon the Camp. On Missions Day more than seven thousand dollars were raised for missions.

Notes of victory were heard as believers arose from the altar; as testimonies of the saints were given; as

youth rejoiced in their new found joy; and as offering goals were broken by the liberality of the Camp Meeting crowds. A victory celebration was held the last Sunday of Camp when our old debts which clung to us for a decade were cleared. We praise the Lord.

Eugene Heidler and John Hawbaker were in charge of Teen Camp. Lois Brubaker and Goldie Burkholder directed the Children's Camp. God's blessing was manifested upon youth and children.

God forbid that Holiness, its message, its declaration, and its demonstrations will ever become foreign to the camp grounds. Dr. Rose said that he hopes that Roxbury Holiness Camp with its thousands of people will never turn from scriptural holiness.

Plans are already under way for the 1971 Camp to be held July 28-Aug. 8. Rev. Luke Keefer, Rhodesia, Africa, will serve as evangelist. The Edwards Trio will be the guest singers.

## Church News

### ALLEGHENY CONFERENCE

The Locust Grove Church, near York, Pa., reports a Missionary Conference Sept. 19 and 20 with missionaries Anna Graybill, Rev. and Mrs. Don Zook, and Rev. Henry Hostetter as speakers.

Morning Hour Chapel, near East Berlin, Pa., observed Rally Day and their 40th year anniversary, Sept. 13, with 130 in Sunday school. The Rev. Robert Lehman was guest speaker both morning and evening. Brother Lehman is a former pastor of the Morning Hour Chapel, serving this church prior to going as a missionary to Rhodesia. The present pastor is Rev. Roy Musser.

The New Guilford Church, Pa., reports the reception of ten members on

Sept. 20. Rev. Marlin Ressler is the pastor.

On August 15 the South Mt. Chapel held a farewell service for Phyllis Engle, the pastor's daughter. A covered dish fellowship noon meal was enjoyed after the service. A handmade sweater and a money gift were presented to her. She will be giving service in Bulawayo, Rhodesia.

On Aug. 29 and 30, twelve members and teachers of the Loyal Berean and College Career classes went on a camping trip to the Shenandoah National Park in Virginia. On Sept. 13, a surprise 25th wedding anniversary was held for Mr. and Mrs. Lloyd H. Martin. They were married Sept. 9, 1945 by Bish. Charlie B. Byers in the Chambersburg Church. They with their son and his wife are "The Gospel Tones" of the Gospel Tide Hour. Their children responsible for the surprise are: James, Anita and Keren. Rev. William Engle is the pastor.

## ATLANTIC CONFERENCE

A Family Life Conference was held at the Free Grace Church, Pa., Sept. 19 and 20, the theme being "The Christian Couple in the '70's." Bishop Henry Ginder discussed three topics—Saturday evening: "Sailing Matrimonial Seas," Sunday morning: "Future Families Firm in Faith" and Sunday evening: "Christian Courtship in a Contemporary Society."

On Sunday morning, September 27, sixteen were received into the fellowship of the Mastersonville congregation, Pa. A baptismal service preceded at the pond on the farm of Blaine Wingert, at which time thirteen were administered the rite of baptism, Rev. Jesse B. Dourte is the pastor.

## CENTRAL CONFERENCE

J. Andrew Stoner spoke in the morning service at Christian Union Church August 30. A surprise farewell dinner followed with a short program. The Stoners have moved to Cincinnati where Brother Stoner is assuming the pastorate. The congregation have started to build a new church in this location. On September 20, Rev. A. C. Burkholder, Upland, Cal., was guest speaker in both the morning and evening services, speaking on Stewardship and also shared some of his travels abroad. Rev. Carl Stump is pastor of this church.

Rev. and Mrs. John Pawelski, missionaries on furlough from Mexico, were special guest speakers at the Uniontown Church, Oct. 3 and 4, for Love Feast and missionary meeting.

The Valley Street Church, Dayton, Ohio, had revival services from Sept. 20-27 with Rev. A. Hess Brubaker as evangelist with a good attendance. On Sunday, the last day of the revival a dedication service was held, dedicating new carpet for the sanctuary and new pews and pulpit. Bishop John Hostetter officiated at this service.

## PACIFIC CONFERENCE

The Redwood Country Church at Grants Pass, Ore., have moved into their new church building with Pastor Amos Buckwalter reporting 250 at the first Sunday service, 24 receptions into church membership. The dedication service is scheduled for November 22.

## BIRTHS

**Bert:** A son born Sept. 16 to Mr. and Mrs. Daniel Bert, South Mt. Chapel, Pa.

**Brechbill:** Sherri Lynn, born Sept. 28 to Mr. and Mrs. Edwin Brechbill, New Guilford congregation, Pa.

**Bishop:** Wanda Fay, born Aug. 20 to Mr. and Mrs. Garfield Bishop, Oak Ridges congregation, Ontario.

**Davis:** Daren Kenneth, born Sept. 11 to Mr. and Mrs. Kenneth Davis, Grantham congregation, Pa.

**Diener:** Laurleah S., born Aug. 14 to Mr. and Mrs. Gideon Diener, Manor congregation, Pa.

**Hofstetter:** David Leon, born Sept. 21 to Mr. and Mrs. Oren Hofstetter, Locust Grove congregation, Pa.

**Keller:** Rodney Lynn, born Sept. 23 to Mr. and Mrs. John Keller, Hollowell congregation, Pa.

**Lehman:** Kelli Jo, born Sept. 2 to Mr. and Mrs. Maynard Lehman, Grantham congregation, Pa.

**Madeley:** Edith Anne Michelle, adopted daughter of Mr. and Mrs. Gerald Madeley, born Mar. 31, Oak Ridges congregation, Ontario.

**Nigh:** Ruth Anne, born Aug. 18 to Mr. and Mrs. Arnold Nigh, Springvale congregation, Ontario.

**Nigh:** Nancy Lyn, born Aug. 26 to Mr. and Mrs. Melvin Nigh, Springvale congregation, Ontario.

**Pittman:** Judi Ellen, born Sept. 17 to Mr. and Mrs. George Pittman, Hollowell congregation, Pa.

## WEDDINGS

**Atkins-Miller:** Beverly, d. of Mr. and Mrs. Bobby Miller, and Larry Atkins, s. of Mr. and Mrs. Eugene Heeter, all of Vandalia, Ohio, in the Phoneton Church, Sept. 15, Rev. E. O. Dohner officiating.

**Byers-Pitarra:** Lorie Jean, d. of Mr. and Mrs. Leonard Pitarra, Berwick, Pa., and Preston Lee, s. of Mr. and Mrs. H. Preston Byers, Chambersburg, Pa., Sept. 26, in the New Guilford Church, Rev. Marlin K. Ressler officiating.

**Cain-Straw:** Brenda Straw, d. of Mr. and Mrs. Richard Debar, Troy, Ohio, and Daniel Cain, s. of Mr. and Mrs. Paul Stepp, Columbus, Ohio, Aug. 15, in the Phoneton Church with Pastor Elam Dohner officiating.

**Dale-Shrawder:** Beverly Ann, d. of Mr. and Mrs. Roy Shrawder, Fayetteville, Pa., and Jack I., Jr., s. of Mrs. Jack Dale, Chambersburg, Pa., Mar. 28 in the New Guilford Church, Rev. Marlin K. Ressler officiating.

**Evans-Hepfer:** Roberta Arlene, d. of Mrs. Arlene Hepfer, Chambersburg, Pa., and John S., s. of Mr. and Mrs. John Evans, Fayetteville, Pa., July 19 in the New Guilford Church, Rev. Marlin Ressler officiating.

**Foltz-Guyer:** Vonnice Iralene, d. of Mr. and Mrs. Norman Guyer, Chambersburg, Pa., and Gary J., s. of Mr. and Mrs.

James Foltz, Shippensburg, Pa., Sept. 20, at the New Guilford Church, Pastor Marlin Ressler officiating.

**Gall-Zeiters:** Nancy Carol, d. of Mr. and Mrs. Raymond Zeiters, Middletown, Pa., and Edwin Lee, s. of Mr. and Mrs. Walter Gall, Elizabethtown, Pa., Sept. 12, in the Shenks Union Church, Pastor Arthur H. Brubaker officiating.

**Heckman-Grooms:** Lila Gae, d. of Mr. and Mrs. Chester Grooms, Chambersburg, Pa., and Gary Lee, s. of Mr. and Mrs. Jesse Heckman, Shippensburg, Pa., Aug. 16, in the New Guilford Church, Pastor Marlin Ressler officiating.

**Hemmingsen-Grant:** Ruth Marie, d. of Mr. and Mrs. Harold Grant, Wainfleet, Ontario, and Mogens Hemmingsen, s. of Mr. and Mrs. Karl Hemmingsen, Wainfleet, Sept. 19, in the Wainfleet Church, Rev. Edward Gilmore officiating assisted by Rev. Ronald Lofthouse.

**Knepper-Hostetler:** Linda Kay, d. of Mr. and Mrs. Norman Hostetler, Hollsopple, Pa., and Dennis R., s. of Mr. and Mrs. Abner Knepper, Chambersburg, Pa., July 25, in the Thomas Mennonite Church, Rev. Donald Speigle officiating assisted by Rev. Jacob Stern, Jr.

**Weisel-Moore:** Patricia, d. of Mr. Fred Moore, Alliance, Ohio, and Douglas Weisel, s. of Mr. and Mrs. Norman Weisel, Louisville, Ohio, Aug. 22, in the Uniontown Church, Rev. Paul E. Book officiating.

## OBITUARIES

**Lechlitner:** Linda Kay Lechlitner, Wakarusa, Ind., was born January 11, 1953 and died in a car-train accident September 24, 1970. Linda was a member of the Nappanee Brethren in Christ Church, where she served as organist for the Sunday School. She is survived by her parents, Mr. and Mrs. Marvin Lechlitner; two sisters, Sally and Betty; and her maternal grandfather, Rev. Riall Stump. A sister, Jane, preceded her in death. A double funeral for Linda and Traci Pattison, also killed in the accident, was conducted at the Yellow Creek Mennonite Church Sunday afternoon, September 27, with Pastor Earl Engle and Dr. Evan Bergwall officiating. A memorial service was held in the Nappanee Brethren in Christ Church on Sunday morning of the funeral. Interment was in the Olive Cemetery.

**Rinker:** Opal M., 69 years of age, passed away Sept. 16, 1970 in Dayton, Ohio. She is survived by two daughters; Mrs. Ray Wagle, Springfield, Ohio; Mrs. Norman Miller, Dayton; and one son, Donald P. of Springfield, Ohio; also four grandchildren and three sisters. Funeral services were held from the Funeral Home with Rev. Marvin Keller officiating. Burial was in the Vale Cemetery, Springfield, Ohio.



# The Contemporary Scene

## Church Gives Property to Poor

Taking the advice of the Lord it serves, an Episcopal church in Washington, D.C., has decided to dispose of its property on behalf of the poor.

In action which may be without precedent, St. Stephen and the Incarnation Church has voted to give its property to the community it serves, according to UPI senior editor Louis Cassels.

The plan calls for creation of a nonprofit corporation in the racially mixed community on whose board of directors the church will have a minority representation.

The corporation will probably erect on the land now occupied by the church a 200-unit low rent housing project

which will include facilities for a day care center for children, a senior citizens' center, classrooms for remedial and special education at all ages from pre-school to adults, indoor and outdoor recreational facilities.

George Hart, spokesman for the Black United Front, had formerly asked of St. Stephen a gift. But this, he said, "is many times what was asked of them."

"They wanted to do more than we asked," he said.

Perhaps, the report said, "members of St. Stephen remembered something else that Jesus said: 'If anyone would take your coat, give him your cloak also; and if anyone forces you to go one mile, go with him two miles.'"

## Survey on Schools:

### Prayer "Out" But Much "About" Religion

As schools opened this fall, seven years after the controversial U.S. Supreme Court decision outlawing devotional exercises in the classroom, American children may be learning more about religion than ever before.

A survey by the Washington Post found the following examples:

† In Florida, many high school students will have "Religious Issues" periodically incorporated as segments of their required social studies courses. All St. Petersburg high schools, as well as some in other parts of the state, are testing the series being developed at Florida State University at the request of the State Board of Education.

† In Pennsylvania, students in 40 schools will study "Religious Literature of the West" in elective classes taught by English literature teachers. The curriculum, ordered by the state legislature in 1965, is now in its third revision. Some schools will sample "Religious Literature of the East," a text not yet completed.

† In Michigan, religion departments in three colleges will develop a curriculum to enable the state to accredit teachers as specialists in religion. The program, a first for

the nation, is being carried out by Michigan State University, Western Michigan University, and Calvin College. The State Board of Education is also the first in the nation to develop an independent religion curriculum not integrated in other courses such as literature or social studies.

† In Nebraska, nearly half the school districts will use a curriculum for kindergarten through high school being developed by the English department at the University of Nebraska. The state school system in Hawaii is considering using the Nebraska curriculum as a model for one being developed there.

† In Indiana, students in several schools will use materials developed by English and religion specialists at Indiana University.

† In Washington, D.C., the school board is to vote on an elective comparative religion course for senior students in the District. In contrast to the state programs, it has "character building" as a specific purpose. It was recommended by the Committee of 100 Ministers, headed by the Rev. Andrew J. Fowler, pastor of Capitol View Baptist Church.

